

ON THE
INFLUENCE
OF
AMERICAN IDEAS
IN THE
ANGLICAN CHURCH
IN THE
DIOCESE OF MONTREAL
(WITH OTHER MATTER)
BY
REV. I. CONSTANTINE, M.A.

PRICE, 12½ CENTS.

MONTREAL:
PRINTED AT THE MONTREAL GAZETTE OFFICE, 171 ST. JAMES STREET.
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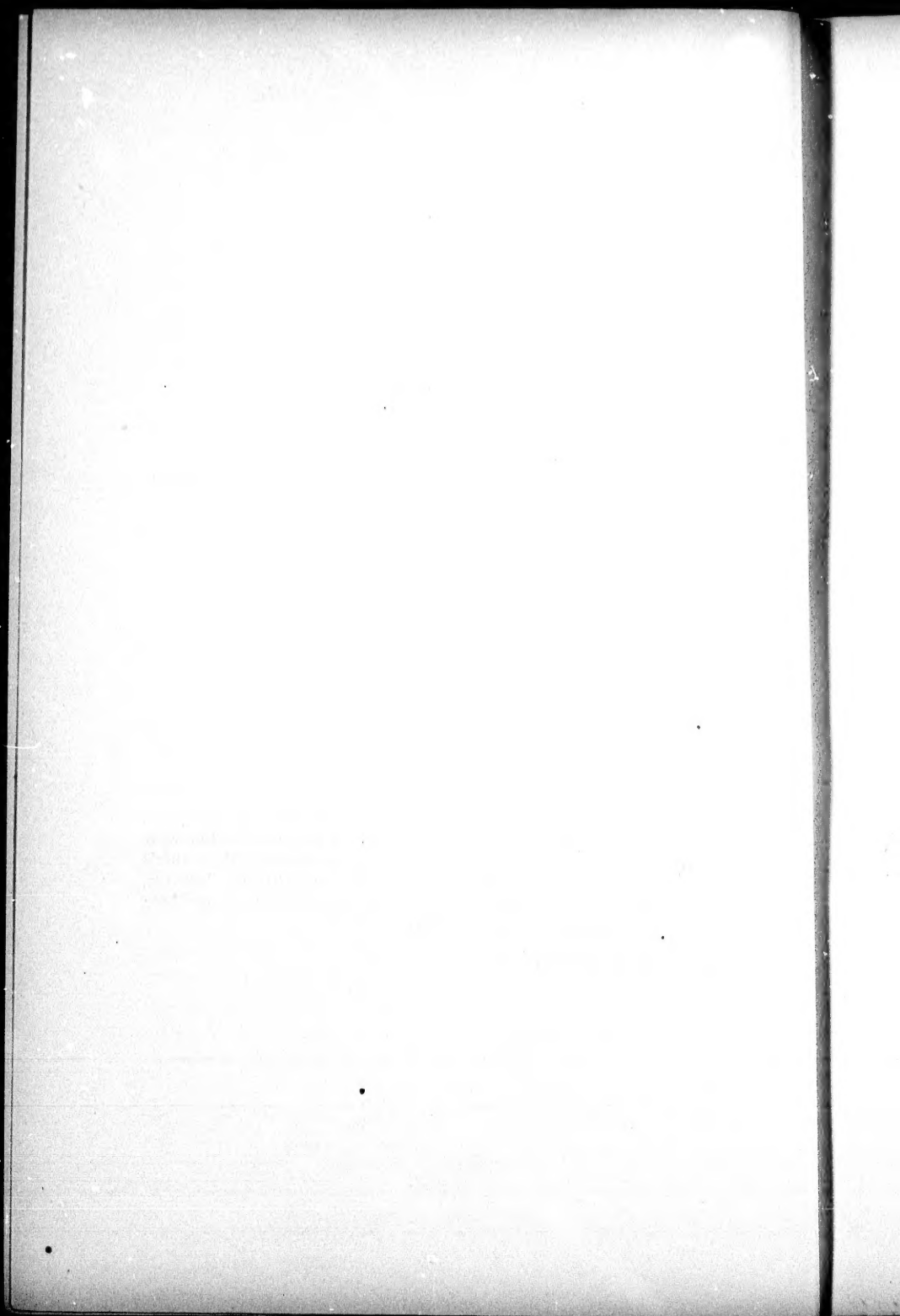
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NOTE.—This pamphlet was written *before* the exposure of the Union League in the columns of the *Montreal Gazette*. It has no connection with that or any other source of the kind, being written solely from the author's own personal observation. The strange story in the *Gazette*, however, confirms the view here stated, and also tallies with some facts, not here alluded to, which have already transpired.

Stanbridge East, July, 1870.



I.

ON THE

INFLUENCE OF AMERICAN IDEAS, ETC.

THE object of the present publication is to place another way-mark in the progress of our ecclesiastical history, as it proceeds in the settlement of the Anglican Church in this country. A new element has recently made its appearance in the Canadian Church, one which will be variously estimated, but one whose course will need to be watched rather closely, with an eye to its influence on the future.

The number of pamphlets which have lately appeared, discussing sundry matters connected with the late Episcopal election, the affairs of Christ Church vestry, and the dismissal of Canon Loosemore, seems to render an apology necessary for the appearance of another pamphlet, having only a secondary reference to those painful matters. Apart from the offensive and personal part of this literature, however, there are certain things of more than passing value which ought not to be lost sight of, furnishing, as they do, some important *data* for future guidance. Really valuable contributions to the literature of the recent controversy have appeared, and should be kept in mind. Mr. Sanborn's pamphlet, and "A Short History of the Canon for the election of a Bishop of Montreal and Metropolitan of Canada, by a Lay Delegate," are both valuable.

It is as a further contribution to the history of the subject that I decided on re-publishing, in this pamphlet, a Letter which

first appeared in the *Montreal Gazette*. The occasion of this letter was a circular from the Secretary of the Synod, giving notice of Mr. Bethune's motion in full, by which it was evident that it would be in the power of a party to bring up the whole subject and initiate it for legislative action. The notice will be found at page 14, and will explain itself. Mr. Bethune, on the second day of Synod, rose to address the House on the subject. I am not aware whether his remarks were reported, but, after some personal allusions to myself, he went on to say that he had no motion to propose, and, with the permission of the Synod, desired to withdraw the notice. So far it was well. But he also said that he had not been unwilling to ascertain whether the sense of the Synod was favourable to his motion; and, therefore, it is no unfair inference that, if he had found such to be the case, he would have proceeded with it. There could be no doubt that a majority of the clergy were strongly against it, and that it could have no chance of passing. Hence it was, in every way, the most prudent course to withdraw it. It was a great relief to the Synod, for although there could be no chance of its passing, yet there was the certainty that, had it been pressed, it would have awakened all the bitter feelings so painfully manifested during the late proceedings. It was desirable they should not be again called into action, nor the dignity of a deliberative assembly of the Church, I will not say imperilled, but simply destroyed, by their exhibition. Another Lay member of the Synod—Hon. L. S. Huntington—immediately rose to express his regret that the motion had been withdrawn, and stated that, had he known of the intention to do so, he himself would have been prepared to move one to the same effect. This may be taken to foreshadow future action. It will be well to be "forewarned and forearmed," for assuredly what is contemplated is nothing less than an ecclesiastical revolution, in the sense of bringing our Church into conformity with American ideas.

I desire distinctly to state that I am far from charging either

Mr. S. Bethune or the clergyman whose name has been so extensively mixed up in all the recent transactions (Dr. Balch) with any deliberate intention to bring about a separation from either Church or State in the mother country; but there are sometimes tendencies at work which are quite beyond the control of individuals, and to promote which, individuals may be used by others whose aim it is to give a certain direction to the current of affairs. To my mind it seemed certain, from the commencement of our late difficulties, that there was an American idea running throughout the opposition manifested towards the House of Bishops and their nominations. Accustomed, from living many years in the Eastern Townships, to notice the manner in which Americans, settled in Canada, are wont to act, it seemed to me clear, from the commencement, that they had taken up an idea, and, with characteristic determination, were bent upon carrying it through. It so happened, however, that there were a few quietly-determined men in the Synod, who understood the position, and were prepared to make any sacrifice rather than that the Church should be committed to the course sought to be imposed upon her. I observed the manner in which the idea passed from its chief propagandist in Montreal to his American following in the Eastern Townships; how it was an exciting element in their private conversation; and how there seemed to be an understanding among them, held to with the tenacity of a clan, to force their man upon the Church with such vehemence as to compel the Bishops to nominate him for the vacant See. It is this alone which can explain how the leader of the movement and his following held together to the last, and how vehemently he denounced the compromise by which he and his friends had been at length abandoned. He was pleased to say they had been defeated by the superior tactics brought to oppose them. Whether this were so or not, it is certain that the other party had no candidate apart from the nominations of the Bishops; that they were simply supporting the Bishops in the exercise of a constitu-

tional obligation; and in doing so, only did what they were further bound to do—vote on what appeared to them to be the most eligible name on the list, or the name on which it seemed the Synod would be most likely to agree. They, at least, secured the triumph of the constitution of the entire ecclesiastical Province: and it was noteworthy to observe the manner in which they were plied with threats and intimidation of various kinds. Clergymen, of long standing in the Diocese, were threatened with worldly loss, in no obscure terms, on the very floor of the Synod. Lay delegates used the most bitter invectives against the clergy very freely in general society. Others boasted that they had driven already one from the Diocese, and that others should go. This was avowed, accompanied by coarse language, too shocking to be given here. Adjournments were advised, or threatened, so as to put off indefinitely any election to fill the vacancy, while, at the same time, application was recommended to Parliament for powers to manage the temporalities during the vacancy. It was very evident, too, that the effect of these various moves upon the clergy was most anxiously watched by the leaders; and when it became evident that they were not to be overawed or intimidated, that their phalanx could not be broken, then there was a visible change in the countenances of the leaders, indicating something very like panic among them. It became evident, beyond a doubt, that that body of underpaid and not-too-well used men really had a mind of their own, and a conscientious firmness to adhere to it.

This aggressive attempt upon the freedom of the clergy met with its merited fate. It seems too certain, however, that they will have, for many years to come, to struggle for the just rights of their consciences against an overbearing spirit, which is often artfully played upon by a small minority of the clergy themselves. Such a state of things is one of considerable danger, for whenever the just independence of the clergy is undermined, the last security for the freedom and integrity of the Church at

large is taken away. It is a saying in the world, that "you cannot eat your cake and have it." You cannot take away the consciences of the clergy, and still demand that they shall have consciences. It was freely said that, as the Laity have to pay the clergy, the latter must yield compliance. If they are to be the mere echoes of the Lay mind, it is as well for them to know the price at which they are to sell themselves. If it is to come to a matter of hiring servants, and paying them so much to do just as they are told, it may as well be known at once that we are come under the dominion of Mammon, and that we are henceforth to surrender the awful sanctions and restraints of the Ordination Service, and the Christian conscience in general, for the American idea of subordinating all things to the will of the people.

It is quite another question whether any, and what amount of, consideration is to be yielded from the clergy to the Laity. *Such duties are reciprocal*, and will be yielded, *on both sides*, most freely, and most lovingly, where conscience is most respected.

In curious contrast with this high-handed behaviour towards the clergy was the pretence that the party were standing up for the rights of the Diocesan Clergy against the House of Bishops. Certainly, up to the moment when it suited a party to seek to have one only recently come into the Diocese made a Bishop, the clergy have never had any reason to suspect these new friends of a special zeal for their interests and rights. The clergy, as a body, are probably too cautious to take up hastily with new friends; and they were not a little amazed to find credit claimed for a virtue in many quarters where they could not so much as have suspected it before. To them it seemed, therefore, nothing more than a pretence got up to serve a purpose and gain over their suffrages.

Springing from the same fountain were many of the remarks made in the Vestry meeting at Montreal, (see Full Report of

the General Vestry Meeting of the Congregation of Christ Church Cathedral,) in reference to one clergyman as compared with others. A great deal of similar extravagant language has been used for two or three years past—language which is unjust towards many who are now, and towards some who have been, in years past, in the Diocese of Montreal.

Of the same tendency was the unfortunate expedition to the United States to solicit the alms of the American Church in some financial arrears of this Diocese. Of course, we all regard with interest and affection the Church in the United States, and are deeply grateful for any sympathy and help they may have extended to us. But, at the same time, we feel that it was a mistake to go there, not the least on the ground of the injustice of asking them to bear any share in our burdens. The appeal itself was only made in consequence of the failure to elicit the liberality of churchmen in Montreal, a fact which goes directly to contradict the statement made in the Vestry meeting. Why go to the States if such extraordinary things had been accomplished here? But the disposition immediately showed itself to talk in such a strain of the liberality of the American Church, as, in a period of twenty-three years, I have listened for in vain in regard to the large assistance received from England, since the first founding of the See of Quebec in 1793. Yet so great has been that liberality of the Mother Church, as it seems to me, that it is quite unexampled, and yields no unworthy proof of the power of Christian faith in these late ages of the world. Yet, let me ask, is it at all appreciated by the popular mind of the Church in this country, or have any attempts ever been made by the leaders of public opinion to impress it upon the popular mind? Or, notably, have we ever heard anything about it from our new friends? It has, indeed, received acknowledgment in Episcopal and other official utterances, but who has heard any enthusiasm of popular gratitude?

The Church in this country is a plantation of the Church of

England, placed here at much cost, and nourished with tender and affectionate care. If, by listening to clamorous voices, we allow ourselves to relapse into forgetfulness of what we owe to the Mother Church and country, it will not be simple forgetfulness, but criminal ingratitude on our part.

The habitually fulsome language in which some persons are in the habit of speaking of the United States would lead one to suppose that all the benefits that ever came to this country are from that source. There is a growing disposition to imitate that language in Church matters, as if the material prosperity of the United States had a powerful charm over some minds, which they are unable to resist.

The recent attempt, in Synod, to move an address of sympathy to the Irish Church, applying to her the prolix and ambiguous title which the American Church has been so unfortunate as to affix to herself, was, fortunately, corrected by an amendment. There was real force in the objection taken to addressing the Irish Church by a different name from that she has herself assumed. It was urged, and not without reason, that there was a covert intention to bring into familiar use among us the title of the American Church, for some purpose not ranked among the objects contemplated by our communion.

Now, these things, and others that might be cited, tend to show that there is a disposition, in certain quarters, to cry up American persons and things, and to remain coldly silent about, or to get rid of those which are so unfortunate as to belong only to the Church of England.

With all these facts in view, I will repeat my conviction, that the American element, which came into unusual prominence in the late transactions, really had a purpose in view, realized by the more keen-sighted ones, and acquiesced in, in a more general and undefined way by others less committed to it; and again, assisted unwittingly by others without suspicion of its real object. Had the attempt to have an American-elected Bishop succeeded,

and the begging mission to the United States not been paralyzed by Mr. Mackenzie's interference, it is not at all beyond the range of probability that it would have been represented that the affection of the Canadians towards the United States was so great that they were already rushing into the brotherly embraces of the great Republic. Hence a direct argument for annexation has been shattered to pieces. We are not seeking any change of political connexion.

Not long subsequent to the transactions in the Synod, and elsewhere, the leader in them came forward as the apostle of Canadian independence, or separation from the mother country. The very proposal is a piece of characteristic audacity. But it is practising too strongly upon the credulity of the country to impose upon it the idea that such a proposal does not mean annexation. It is beyond my purpose to discuss a political question, but, as a "party of the future" has been announced, and simultaneously there are rumors of a Union League being formed in the city of Montreal, it is only too likely that the difficulties of our position in the Church, only too great already, will be seriously complicated. Annexationists (at least openly such) are not numerous in the Church, but there are some such; and there are others who subscribe to Church funds in various parts of the country, and who may be counted upon to give or not to give according to the subserviency of the Church to their ideas. Hints have been pretty freely thrown out. Many of these persons are wealthy, and not unconscious of the influence of money among a money-getting and money-loving people. For the most part this influence is associated with latitudinarianism in religion, which, in the cities, is found in the more polished form of Unitarianism, and, in the country, in the coarser and rougher form of Universalism. I have lived too long in the Eastern Townships to be in any doubt of the existence of an influence such as I have described, and it is one by which our Church is seriously affected in her operations. It meets us at almost

every step. In many points it bears a strong resemblance to the Arianism of the fourth century. The religious difficulties arising from it are even of a more serious character than those which belong to its political aspect. I, of course, do not intend to discuss it here, but merely to point out that latitudinarianism in religion, and extreme secularism in education, are its distinguishing characteristics. It has insinuated itself into a large number of our High Schools in the Eastern Townships, which have been seed-plots for the propagandism of extreme American ideas, hereafter to bring forth their fruits. There are men in the Eastern Townships with whom the propagandism of these ideas amounts to a fanaticism of their lives.

Let nothing I have here said lead any one to suppose that I would regard the clergy as having any interests antagonistic to those of the laity—far otherwise—nor that I would make distinctions of nationality in the Church. All this has been done by others already. In a catholic body, such as ours, men of various nationalities must find a congenial home. There should be neither Jew, nor Greek, nor barbarian; nor Englishman, Irishman, or American here. Regeneration in Christ should make us all simply citizens in the city of God. In the circumstances of our country various nationalities will throw their ingredients into the crucible to be moulded into one catholic body. Each unit so contributed can love and honour the body from which it has proceeded, in due subordination to the principles of that body which it has entered. The spirit of which I have written proceeds rather from the political world than from any particular church. I am quite sure that it would find no sympathy in the American Church. They know, if we do not, the value of the privileges we possess. They would never part with them if they were theirs. Why, then, should we? Why should we not preserve the precious inheritance we possess, and especially those great catholic features of it, which, at this moment, are more valuable even than ever, in consequence of the

madness by which Rome is destroying what remains of the catholic inheritance within herself?

And as to the laity, it will be an evil day for them when they are set against the clergy. It often happens that the laity take more advice from the world, in consequence of being in constant communication with it. They will do well to sift and examine this advice, and see if it is always sound and good, or such as a Christian may, with a good conscience, follow. They may even sometimes venture to consult their clergy, and it may be found that, because the clergy are brought more into contact with sacred things, their advice may contain an element which is not heard among the voices of the world, and which it may not be against the interests of a layman to hear. At any rate, the clergy are not, and cannot be, the enemies of the laity. Whoever suggests this is an evil counsellor. They may at least urge, that to be in the position of clergy at all, they have made sacrifices which have proved the sincerity of their devotion to their holy calling. If this cannot be accepted as a proof of their good will and devotion to the laity, it seems quite in vain to urge any other claim.

July, 1870.

II.

The following is from the Circular of the Secretary to the Synod :—

The Eleventh Annual Synod of the Diocese of Montreal will be held in the Synod House, at 2 o'clock p.m., Tuesday, the 21st of June. Divine Service, with sermon and administration of the Holy Communion at half-past ten o'clock a.m., in the Cathedral. The Secretary has received the following notices of motion :

To the Reverend LEWIS P. W. BALCH, D.D., Clerical Secretary of " The Synod of the Diocese of Montreal : "

I hereby give notice, that at the Annual Meeting of the Synod, to be held on Tuesday, the 15th day of June next, I shall move that it be resolved :—

1.—That this Synod renounces, and it hereby doth renounce, henceforth and forever, to all right, claim or title to which the City of Montreal, in this

Diocese, may have to be considered and held to be the Metropolitan See of the Ecclesiastical Province of Canada, and to all right, claim or title which the Bishop of the Diocese of Montreal may have to be considered and held to be Metropolitan Bishop of such Province.

2.—That the Canon presently in force for the election of a Bishop for the Diocese of Montreal be, and the same is, hereby repealed.

3.—That whenever a vacancy shall occur in the See of Montreal, the Bishop shall be elected as follows:—The Clergy and laity vote separately by ballot,—the Clergy by individuals, and the Laity by Parishes or Cures. A majority of votes in each order shall determine the choice; provided that two-thirds of the Clergy entitled to vote be present, and two-thirds of all the Parishes or Cures entitled to vote be also represented, otherwise two-thirds of the votes of each order shall be necessary to determine the choice.

STRACHAN BETHUNE,

Lay Delegate.

Montreal, 3rd May, 1869.

Mr. Bethune rose to ask leave of the Synod for this motion to be withdrawn, which was granted.

It appears from the date of this notice that it has stood over since 1869. That it was not intended to be allowed quietly to go to sleep is evident. But it is a matter for congratulation that it is withdrawn, however reluctantly.

III.

The following letter, entitled "The Bishopric of Montreal and the Office of Metropolitan," appeared in the *Montreal Gazette* on the morning of the 20th June, the day before the meeting of Synod:—

THE BISHOPRIC OF MONTREAL AND THE OFFICE OF METROPOLITAN.

To the Editor of the Gazette:

SIR,—I venture to trouble you with a few remarks on this subject, in consequence of notice of a motion to be brought forward by Mr. S. Bethune at the approaching Synod. I am but an humble and obscure clergyman, but yet one connected with the Synod from the first, and having had at all times a very deep interest in the settlement of the Episcopal office upon a sound

and enduring basis in this country. It is to be hoped the Synod will neither be surprised nor be misled by a name (Mr. S. B.'s), into doing anything injudicious in so weighty a matter. The facts connected with this question have been a good deal discussed of late years, but new combinations, and new grouping, may be attempted, in consequence of which the unwary may be misled by restless spirits in their attempts to get up interested agitation.

It is nearly twenty years since efforts were commenced by the Bishops, with praiseworthy and judicious foresight, having in view the appointment of a Metropolitan for Canada, to include also other dioceses of British North America. The Bishops met at Quebec, and brought the idea forward before the church in a very quiet and unostentatious manner. But it has never been lost sight of, and was followed up by legislation involving much patient and laborious attention to the subject, all of which steps have resulted in the present settlement, by which Montreal is the Metropolitan See. To many minds this appeared a happy settlement of a long-pending question. At all events its working can hardly be tested in one generation, and it seems a childish and capricious thing to go about to disturb a settlement so arrived at, on the very first occasion of one party being defeated, if defeat it was, in the election. But whether there was defeat or not to any party, it is certain there was much personal chagrin and mortification at the result; this was not confined to one or two, but was felt in a pretty wide range. Now, to some minds, this would rather be a reason for than against *preserving the present state of things*, because one of the greatest dangers the Church has to fear arises from the scheming attempts of ambitious men to promote their own personal aggrandizement. Their disappointment is the Church's gain.

Of far greater account than these personal considerations, is the fact that the ancient usage of the church, on which ours is based, was to attach the office of Metropolitan permanently to some particular See, which was usually that of the chief city of the Province. This usage was had in view by the crown when the city of Montreal was first designated in the Royal Letters Patent. It was understood at the time to be an act of consideration due to Montreal to make it the ecclesiastical metropolis, in consequence of the seat of government being fixed at Ottawa. This arrangement has the further sanction of precedent in the case of the churches of England and Ireland. The modern instances of a divergent practice are clearly traceable to circumstances of depression or persecution, such as the instance of the Church of Scotland, which yet retained the Archbishopial Sees of St. Andrew's and Glasgow, as long as it was possible to do so. The only other instance likely to affect us is that of the American Church, although there is no reason, except the influence of near neighbourhood, why it should do so. It was established under very abnormal conditions, and remains so to this day. The American Church has an episcopate without any Cathedral system; so different from the Primitive Church, in which the mother church of the diocese was the centre, around which all the action of the church

revolved. The feature of the American Church which most strikes a looker-on, is, notwithstanding its high episcopal pretensions, the real practical congregationalism which percolates through all American institutions. Against this the episcopate presents only a personal idea. It is a perambulatory thing, lacking the charm which gathers round "a local habitation and a name." It is not in harmony with the catholic rule. The Canadian church has already made two false steps in establishing a bishopric of Huron and of Ontario; but in both of these instances the See has a cathedral church in the chief city, whose name the See should have taken. It is not desirable to follow any later exceptional instances, but to adhere to the long established universal rule.

And this brings us to the real difficulty of the case. Montreal is a Metropolitan See in ecclesiastical rank. "*Episcopus et Metropolitanus*" is inscribed on the back of the *Cathedra* in Christ Church, Montreal; remove one, remove both. We have here a cathedral city and a cathedral church; but the latter is nothing more than a fashionable proprietary church, having a foundation (so far as it is one) which may at any moment bring on a serious collision between the cathedral and parochial parts. It may be found impossible to have the Rector and Dean in one person, or the Clergy, who are really only stipendiary curates of the vestry, to be appointed Canons. Or the Canons of the Cathedral, which are Diocesan offices, may be got rid of by the vestry. There is a great deal of unreality about the whole arrangement. But there is no unreality about the possible scandals that may arise; those are real enough. I myself have watched the Cathedral with an effectionate interest, until the recent scandals have made it impossible to do so. I can see no further room for hope that it can ever possess the confidence of the Diocese under its present foundation. Still I have hoped that things would settle down at least into quietness and peace. But when I find that a proposal to revolutionize our ecclesiastical system is now emanating from Christ Church vestry, it seems to me that it would only be a just retribution if the Cathedral were removed entirely to another foundation. Churchmen who would be willing to yield all due respect to a *bona fide* Cathedral foundation, would yet be most unwilling to yield the same deference to a proprietary vestry, the real ruling power in Christ Church, Montreal. The Cathedral of the Diocese should be a Diocesan, not a parochial, church, least of all a proprietary one. Many of our recent troubles have proceeded from that church. If a new trouble is to be brought in, and a change proposed in regard to the Metropolitan See, would not the best change be that Christ Church should cease to be, not only Metropolitan, but Cathedral; that the Bishop (in whose power it is) should remove his Cathedral to another foundation, more satisfactory to the Diocese at large, and non-proprietary?

And in order to put a stop to these agitations for change, and to attach the Metropolitan office by a permanent title to Montreal, I would venture to

suggest that the Bishop should take the rank and title of Archbishop. The effect of this change would be only to give permanence to the present *status*. There are many reasons to commend this, namely, the precedents of our own church, and that it would complete the organisation of the Canadian Church, while it would hardly be beyond the rank and position now generally accorded to her. Further, Montreal is, happily, unoccupied by any Archiepiscopal title. The ground is therefore vacant, and there can be no appearance of intrusion. Further, it would assert the dignity of our communion.

I take the responsibility of appending my name to this letter, and will venture to express a hope that the members of Synod will not be led into furthering Mr. Bethune's scheme.

I. CONSTANTINE.

IV.

The following is a copy of the notice respecting an address of sympathy with the Irish Church :—

"Moved by Thomas Simpson, seconded by the Very Rev. the Dean of Montreal :

'That the Venerable Archdeacon Leach, the Rev. E. Duvernet, Rural Dean, the Rev. J. P. Dumoulin, the Rev. James Carmichael, the Rev. M. S. Baldwin, the Hon. L. S. Huntington, M.P., George Moffat, Esq., and the mover and seconder of the resolution, be a committee to draw up an address of sympathy and encouragement to the Protestant Episcopal Church of Ireland in her present noble effort to sustain herself.'"

An objection was taken to addressing the Irish Church by a title other than the one she has chosen for herself. The motion was defeated by an amendment, as follows : "That an address be drawn up by a committee to be appointed by the Bishop, and forwarded to *the Church of Ireland*, expressing the cordial and affectionate sympathy of the Synod to that Church in her critical position,—the two Churches being one in Episcopal rule, Protestant character, and common faith."

There was a warm debate on this question, the real point of which was the objection taken to introducing a title for the Irish Church, which not only is not her own, but one absolutely new to any church of our communion within the limits of the British

Empire. Its American character was too obvious to admit of a doubt.

It has always been a source of regret to the best friends of the American Church that she should have affixed to herself so strange and unnecessary a title, and it is to be hoped that our own Church will, in every way, decline to follow the example.

V.

SERMON ON THE FENIAN RAID.

[*Note to Sermon on Fenian Raid of 1870.*]

The following short sermon was preached on Whitsunday, 1870, soon after the Fenian raid. It is published by request. A few words of explanation are offered. There is strong language in it in regard to the complicity of the American people in the late attempt. I do not, of course, think this may be charged against American churchmen as a body. But, then, they are the non-political classes of that country. The charge lies against the restless political sympathizers, whose aim is to control all aggressive movements which can be made to minister to the aggrandizement of the United States. The author picked up from among the scattered rubbish left on the Fenian camping ground in Vermont a portion of a blank form of weekly return of Fenian operations. The chief space appeared to be devoted to lectures, the proceeds of which were to be an item of this return. Think of this! Lectures publicly given, and money collected for years, for the purpose of carrying invasion and war into a friendly country! Such acts as these destroy the amity of nations, and must bring on war, if persevered in. What if the same thing were done in England as against France, or in France as against Prussia,—would those Governments tolerate it? It is plain, then, that if such things continue to be allowed in the United States, war must grow out of it. No diplomatic language

can avert this. Plain speaking is needed in the interests of truth, and of this country, and even of charity. A second time we have had this violence upon us. In 1866 the panic and distress in my neighbourhood were very great; in 1870 they were less so. But a repetition of the offence makes it more serious. It is plain that it cannot continue. The writer sees in Fenianism, chiefly, an outbreak of the corruption existing in the body politic of America. It is filibustering in Cuba; Fenianism attacking Canada. While statesmen are using the language of compliment, facts are speaking of aggression and violence. English statesmen should be brought to understand that the matter is too serious to be smoothed over by a few complimentary sentences passing between Secretaries of State. Truth is more severe in dealing with facts, and truth will be found the safest policy in the end.

SERMON.

"I will not leave you comfortless: I will come to you."—S. JOHN XIV. 18.

(Gospel for Whitsunday.)

Last time that we met together in this house of prayer the sounds of violence had scarcely died away from our borders. In Ascension-week, as we all know, an attempt was made, by large bands of wicked and misguided men, to invade our country, take possession of it, and destroy the government under which it is our happiness to live. The eyes of a whole continent on this side the Atlantic ocean, and of several of the nations of Europe, were fixed upon the attempt. So far as this continent is concerned, it had the effect of drawing all eyes, save a very few, from the gaze of religious worship, by which we follow our Lord Jesus Christ into heaven, on the festival of His ascension. Few thought of that day and its sacred memories. Churches, in some instances, were closed; in others the worshippers were few. It was a natural result of the earthliness in which men in general live in this land. It was not a matter for very great surprise. A more religious

people would have flocked into the houses of prayer to beseech the Divine protection at a moment of public danger. But all eyes, except a very few, were turned to this earth. It was not unnatural, under all the circumstances. There was, of course, a deep interest centred in the struggle: very great issues depended upon it. On one side was clearly contemplated a disturbance of power, as it now exists in the world. A leading idea, I might say *the* leading idea of the invasion, was to bring down a great Christian empire to a lower position of power and dignity in the estimation of the world. A considerable crowd had followed the invading side, hoping that the time was come for their seeing this favourite idea realized. It is to be feared there were others who shared this wish, even while enjoying the protection of that great Christian empire. It is a wish which cannot be squared with the obligations of the Christian religion, nor is it to be found in any truly Christian breast. It is an almost invariable accompaniment to that so-called "independence" of character which prides itself on being free of the obligations of the Christian religion. It is well the two should go together; they are fitting companions, congenial in their tastes, and not unworthily mated in their objects.

But the desire to effect our ruin has been defeated, and all at once our enemies have discovered that they are very virtuous and did not intend it. Did they, then, intend the ruin of the misguided men whose object it was to work us harm? If they held their work in abhorrence why did they not tell them sooner? Why did they wait until the attempt was defeated—until it became an unsuccessful cause—before they would venture to give the least sign of disapproval? Would it not have been charity to the deluded men to have warned them of the dangerous nature of their enterprise, and to have dissuaded them from it in due time? But no; year after year preparations for this invasion of our country are allowed to be carried on openly and notoriously, and that, too, a second time, amid much public encouragement

awarded to it, with large sums of money publicly gathered after lectures and at meetings held openly and the object avowed, without one word of discouragement or one step taken to prevent the invasion, until after the invaders have crossed our borders and been driven back with ignominious defeat. Does not all this infallibly suggest the comment that it was intended they should go on; that, in that silence which is more potent than words, it was, in effect, said, "go on, if you succeed we shall step in and reap the gain; if you fail you alone must bear the blame?"

And now, like unsuccessful adventurers in general, they have to bear the consequences of their own defeat, and, not the least, the reproach of those who were ready to flatter them on, so long as there was any prospect of advantage accruing to those who so encouraged them. Such is human baseness in some of its forms, and, while the circumstances of this wicked invasion are so gross as to make any expressions of pity or commiseration to the misguided men wholly misplaced, yet, of all the parties to it, the leaders and encouragers must be held more deeply involved in the guilt than the more ignorant herd whom they led into the perpetration of their design. Design there has been—design long nursed, steadily pursued, carried out at last, so far it was not hindered by defeat. There have been all the elements at work which lead to war on a large scale, elements by which the peace of the world is endangered. It is well we should understand this, for guilt will assuredly be ours if we suffer ourselves to be involved, directly or indirectly, by open aggression, or by loosening the ties which bind our present constitution together, with a view to promoting revolutionary designs in our State: from all these insidious plottings we shall keep ourselves clear if we mean to preserve our conscience pure and undefiled before God.

A Christian man can have no part in sedition. It is natural to an infidel to be seditious: to a Christian it is unnatural, foreign to all the impulses of a regenerate nature. Hence a Christian loves peace. He sees in governments "the powers

that be that are ordained of God." If they are Christian powers, having all the sacred sanctions of that august and venerable name, they will be still dearer to him; they will not be mere cold political abstractions, but "bone of his bone," "flesh of his flesh,"—they will be objects of his Christian love.

And such is the Christian empire to which we belong. Such may it ever be. May it be our hope, too, that it may ever be distinguished among the nations as a *Christian power*, one that will, before all things, order its affairs according to the eternal principles of right and justice; that it will never be ashamed to correct public wrongs; that it will never be led by lust of conquest, or desire to aggrandize itself, to forget that "righteousness exalteth a nation." Perish all national vainglory that would forget this, or pursue a path of ambition without reference to the eternal government of God! He it is that putteth down and lifteth up; and any power that is raised up in opposition to His immutable laws for the government of mankind, can only be that it may be cast down, sooner or later, with the tokens and brands of Divine reprobation. May we be preserved from this, what ever may befall us. May we never be tempted by worldly ambition to forsake the path of rectitude and honour. Temptations are constantly placed before the people of this land to sacrifice all else to an idol called *commercial prosperity*, as if there were no good in the world worth the desire of nations or of men but worldly prosperity,—amassing wealth or acquiring property; or, as if there were no evil, save the lack of these. Let us not think in so material a fashion. Let us not be such slaves to the world. Let us not unduly exalt the world. Come affliction, come trial, come adversity, come humiliation,—come what will, and let it all be taken thankfully as a blessing, rather than the heart should grow proud, and rebel against the Divine government, or cease to acknowledge our dependence upon God!

Every thoughtful man should now give due consideration to the relation in which we now stand to the nations of the world,

especially to our mother country, and to God, who is the ruler of all. It may be, and will be, if the spirit of revolution among ourselves can be held in check, that our country may yet furnish, by force of better example, certain elements of stability to be derived from Christian sources to other lands on this continent where they are notoriously lacking. But be it so, or be it not so, let it be our endeavour to be faithful to God.

And now let us acknowledge the debt we are under to our good God at this time. Very manifestly has His protection been over us. No harm has come, notwithstanding the most murderous intentions on the part of our invaders, to any one of the brave defenders of our country. It is wonderful that it is so. To God be the thanks and praise that not one drop of the precious blood of our fellow-citizens has been shed. And let us acknowledge the deep debt of gratitude we are under to those brave men, who, disregarding their own personal convenience, and sacrificing all the attractions of their homes, offered themselves freely for the defence of their country. Theirs has been a noble example, and by it the selfishness of many others has been severely rebuked. All honour be to our brave defenders. They should be dear to us, and their example inspire the youth of the country with an ardent patriotic zeal.

And now, may the Lord Jesus Christ not "leave us comfortless." May he "come to us," and inspire all nations to speak the same things of truth and charity, of justice and uprightness, one with another; and may His Church have liberty "joyfully to serve God in all quietness," through the same Jesus Christ, our Lord. Amen.

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